SIDE I
M1658 cc I
Group II & III
Wed. Sept.3-1969

[redacted]
Must Remain in
Transcription Room

Mr. Nyland: Robert, I hope we keep track of the people who come, because it is still the rule, ~~but~~ that you may be new, but someone in this group has to vouch for you. It is not a happy drop-in and you who perhaps have heard about it simply comes in. I suspect that last week a few came unasked and I don't like to have unknown guests. It is not that I know all of you by face, even but someone has to give you an introduction and that introduction has to be okayed by those who are, let's say, simply, ~~let us say of~~ in authority. I would like to make that very clear for the subsequent meetings. We talked last time about the necessity perhaps of reducing the group, and exactly to allow for those who are new, that perhaps some people from Warwick, ~~or~~ in the country, should not, or need not, come. We'll watch it again for today there's still quite a number of people and perhaps it is not useful to have too large a group. I do not like, of course, when you have to stand up. I do not know what to do about it. It brings up the question of how many ~~people~~ people really should be in the group and that depends a great deal on the kind of a group its supposed to be. -(bell rings)- For a lecture, it is quite all right. I think I said last time also we close the door practically at 8 o'clock. I don't like these disturbances—so for those who are here we close 5 minutes past eight, and we don't answer door bells anymore. And you may as well disappear, even if you think you can hear through the door. It is very disturbing for the management of the building. And also I will have to say that after the meeting is over, don't congregate in the corridor, either in fromt of the building. If you want to meet someone- make a place and somewhere on the street. We have had quite a bit of experience with these kinds of things and the police and so forth and neighbors who don't understand always will add some kind of a word, either of discouragement or even criticism. Open the door and come in and close the door and this time

for good. Why are you late- so in order not to go under the stigma of pseudo- Communists we will simply attend, dont loiter and go home- I say 100 people ~~are~~ is a little bit too many to ask questions and several are of course when certain questions are answered probably are not satisfied. I asked last week if you had any particular subject that we could talk about to let me know., 2 people utilized that opportunity. One I do remember as a question which I think we could talk about. The other was a little bit too general and not very clearly stated. So please if you have anything that you want to have talked about go to the trouble of writing it decently. I can not decipher the many hieroglyphs. So what will we do. The question that was asked was, "How can I stop the activity of my mind when I want to Work?" Of course it is a very legitimate question, and it is the experience of everybody who starts out and I think it also is for a very long time that you will be plagued by it because ~~where~~ the mind is not the kind of a instrument which gives up easily. And when you look at the possibility of a mind to developing from a subjective state into an objective one, when the subjectivity of the mind has not even allowed the particular thought about the existance of objectivity, you can assume that the mind itself is not interested. And that it will even oppose any kind of an intruder which happens to come in. You have to look at this question of changing over of mental activities from subjectivity to objectivity as something that takes place in the mind in which the mind starts to function differently, and in order to explain it one simply says that it starts to vibrate in a different rate, but that doesn't mean much. Its only begging a question because what does one understand by the vibration rates of the mind and it is now we receive in the mind constantly impressions through sense organs and they are recorded and then put in the memory or sometimes acted upon or sometimes they have relationships to one's feelings and that is then as a fact recorded in some way or the other connected with associations which are all ready present in the mind and simply because the mind has been active for sometime, associations of course are offered because you would like to have

any kind of a new impression immediately classified in a certain way so that you can feel at home. When the mind is used ~~in~~ to that kind of activity it is very difficult to change it over into simply recording facts because the mind is used by associations always to place a new fact, if it is new, or and if it is an old fact to place it next to the one that we all ready have received and let it go at that. If it is known by means of a word or if it is known by means of an experience so much the better and then one says: "Oh I know it all" and then usually you can forget it, although it lodges in your memory for some time and maybe if you are not too forgetful it stays for quite some time. But of course, many of the things that are recorded in the memory gradually also disappear , they fade out, and they don't leave any further impression and sometimes a shock may bring them out, but even that is quite problamatical. ~~Wha~~ What takes place when one says: "I want to Work." It starts, of course with a realization of some kind of oneself in this life and if ~~im~~ in this life everything is perfectly beautiful you will never think about the necessity of Working. We will, me assume that there is something that ~~we~~ I call a motivation for wanting to Work based on the condition in which I find myself even if I am subjectively thinking about myself. I recognize naturally certain tendencies and characteristics and maybe such characteristics are not always convenient or may have gotten me in hot water or there is something that is wrong with them or I have an idea of something that should have this ~~or~~ and that different ~~kinds~~ kinds of attributes. And that there is something that is wrong with me when none of these ideal states are fulfilled. ~~And joy may be~~ And then maybe, dependent ~~or~~ on whatever reasons I might have for wanting to become ideal, there is a certain desire on my part to try to improve. Everything that one does regarding Work has to be based on the possibility of a change and of course a change for the better, because no one wants to change for the worse and more-over you don't have to do very much about it because you will change for the worse anyhow

on the account of general conditions and general laziness. So if I want to do Work on myself I have to have a definite reason for wishing to Work and when I consider myself as I am as well as I can and as honest as I can be I know that there are many openings ~~in~~ or hiatuses that really should be filled and at times I feel myself empty or I have problems which require an answer, or whatever the motivation might be, I hope then that in the direction for wanting to Work there is a solution. My wish goes over into a certain activity of the mind because I can sit and wish and that might sometimes in meditation be very useful when I hope that if in this kind of a thinking and meditation and quietness my feeling can take the upper hand and that then partly my thinking process of meditation I can concentrate on certain things that are more important than ordinary life and if for instance I want to contemplate the existance of God or that what might be Heaven for me, or what would even be an ideal state I can then wish with all my might of the mind to be that in quiet, in silence and them hope that by excluding all the different impressions from the outside world I will reach a certain state, which from the standpoint of where I live in ordinary life, may be desirable. But usually it will go over immediately into a thought of wanting to Work and the reason for wanting to Work is stimulated by the wish and then it means creation of something that could function objectively. I don't want to explain why objectivity is necessary. In any event it has to do with that what is the mind functioning in a different way. If it is a different rate of vibration or if it is a different kind of sensitivity or else it is something that is added in some way so that the mind itself becomes more alert. Or whatever it may be. It is quite possible that the mind makes a contact with something that is not my own when it wishes as a result of my wish which starts in my emotional state as a result of that that is feels that it is inadequate and that in this attitude the mind could have towards that could have an honest wish that something could be given to it so that then it would be much more complete. It could be quite possible that the result of prayer

the mind receives certain information or perhaps even material of some kind from a higher level of being and it depends entirely how open the mind could be in order to receive that kind of, I call it information, but it is probably that kind of a gift. The openness of the mind is very important because if it is not receiving something from above or from a higher level or from a God or from spirits of some kind, in any event, it has to be flexible enough to allow something to take its place, which it is not natural to the mind as it is. And if I consider myself as a human being on Earth and trying to improve my mind in all kinds of ways I know that it usually ends up an accumulation of more & more data and that many times I don't even know how the data are related to each other. But at sometimes I may have an insight & then for my mind it becomes clear for a little while when I can establish a law in which the different impressions that I have received fall in their place and when I then have that kind of a law for myself I start to formulate it in the form of an hypothesis and when this hypothesis is known to others & they can agree with it, if it is empirically possible to verify it then the scientific world will go after it and see if it can find fault with it. If after some time becomes obvious that it answers all the different questions then we dare to say it is axiomatic. And by that of course we mean that it is truth. But this can only take place when different people can verify certain facts and if it is my own and I have to verify the fact of my own mind I have no means of checking against it simply because my experience of any kind of a fact that I have is limited to myself and very soon in trying that kind of a process I will see that whatever facts are received in my mind I can not rely on them because in the first place they are not permanent since they are forgotten after some time., and in the second place they are contradictory many times that before or after lunch I might have a different kind of a thought and that many times having a thought and not wanting to make it a conclusion or draw a conclusion from it or base an opinion on it I say I want to sleep about it

a little bit in order to weigh one thing against the other and finally I come up with a statement for myself which is more or less correct but it least is satisfactory for the moment and 10 years later I may be sorry that I've made that kind of decision. It is a question of how you consider you mind. If you think it's a very reliable one, this kind of Work of course has nothing to say. The assumption for us is quite definitely ~~is~~ that the mind is unreliable, that it doesn't know how to think, that it doesn't think well though in certain directi-ons, that there is no balance of this sort and that even ~~kk~~ the question of pondering is very limited for anyone simply because we don't know what are the measures on the other side of the scale and that a great deal of that what we consider the mind is simply an adaptation to a certain form of living as dictated by civilization or culture under which we happen to live. So when I say that the mind should not change from ~~its~~ subjectivity into ~~an~~ objectivity I must have something else in mind than just the functioning of the mind with which I am familiar and now I say that that what is needed for the person ~~of~~ if he ~~makn~~ wants to develop his mind in the sense of becoming objective that he then must have in mind a possibile growth of his mind into a different kind of a state and that in the functioning becomes ~~ni~~ different and when I say that the functioning is a change in ~~kn~~ the rate of vibrations I must try to define what is really meant by that, because in the first place, knowing that the mind is limited it simply means that I only can receive so many facts and no more and for the rest it becomes too crowded and I can not put any more in unless I empty in some way or the other the facts and make them either useful or perhaps let them fall into the gutter. So that is one way by which I find out that there is a limitation to my mind. That is, one way The second is that if I try and quite honestly to think originally I find out soon enough that there is very little originality but that I imitate or quote or remember what someone else has said and take over what someone else tells me is the truth without having verified ~~knxmnxknxnhnnkxnn~~ it and simply that

it is impossible for me to check on everything that has happened before because if I wanted to do that I would have to start from the beginning and it is exactly a certain attribute of the mind of a man that he can continue from where someone else left off so that he does not have to repeat what someone else has done ~~all ready~~ already before him and he will simply accept that them as the truth so that on that he can base his own conclusions. We do that of course in any kind of scientific endeavor because we must rely on the work of other people which have been verified by experience in research. And then they are not going to repeat the same kind of reactions or the same kind of experiments which ~~Ferriday~~ Faraday or someone else has done before us. There are certain laws that indicate that as far as the scientific world is concerned that they will accept the word of ? or any one who has lived before simply because it was sufficiently verified by that time and it is not at yet ~~obsessed~~ upset . If it becomes upset like Eistein did then of course we have a hard time trying to reconcile it. But that only happens every once in the while in the scientific world but as far as my own mind is concerned I have nothing against to verify it exist if and only if with my own experience ~~then~~ and being a man on Earth I am limited in my ~~own~~ experience because I ~~cant~~ cannot do everything that everybody is doing also, and I am limited to the extent that I ~~am~~ happen to be just one little person and I have to leave too many others , other experiences which they from their standpoint will experience and I never will and to some extent I take their word for whatever happens. So the mind becomes a very strange kind of a creature which is limited in the sense that it can not be filled more when it is already crowded and the other ~~an that when~~ it is limited in the sense that it can not encompass all the possibilities the mind ought to be capable of. And because of this limitation of a man he knows that on Earth there is no chance for him to find out really everything that ought to be found out and ~~that~~ he will never uncover the truth and only at most a little part of it. T

This means that man is driven in a direction where he has access to reality because he will not find it in this life on Earth and he will not find it in the rest of humanity. He will not find it in history or any kind of a description. All of that is subject to the same what we then call subjectivity and for that reason he wants to find something in himself that is for him enduring, that is truthful, and always will be, and indicates really for whatever reason it is that he happens to live that it always is available for him for to be able to call on and verify by means of that that what are his experiences. The only way by which that can be logically solved is of course the assumption that life is that kind of a quality in all man which is identical for everybody. And simply saying that it is life I mean then by that that what is growing or has a possbiility of moving like human beings and animals or that it has a chance of production or propagation which is the chance of practically living everything that we know about that then there is something alive that continues as far as the Earth is concerned living on this Earth. And my mind is adapted to such a condition. And my mind, when it is thinking, is alive. And I wish to uncover the aliveness in my mind the same way as I would like to uncover the aliveness of my feeling or even the aliveness of my body. And without going into the question of where does life come from, it is a pragmatic statement that I happen to be on this Earth and I call this alive since I know that I can not call it dead and that the death for me belongs to everything that appears on this Earth as a body and that my hope is that when the body dies that something else remains alive and continues to exist. Although I have no direct proof, it is the logical assumption.

TP So when I now talk about the mind, what is it that I wish of the mind. I want to make sure that the mind is alive and that that what is the conclusions that the mind will draw are truthful at any one time for me and also, if I can say it, for everybody else. And that the fundamental question that

then comes up ,'Is life in each person alike? That, of course, I can-not prove, but I can say that as long as a person on Earth is alive he represents a certain form of aliveness which in principle seems to be the same as my own. That's probably as far as I can go because if I want to say that life is, of course, that what exists in human beings, and I even go as far as assuming that life is eternal I can-not reconcile that ~~x~~ with the fact that life is separated in a man and that even the different cells have a little part of life. Because ~~x~~ if life is even existing it should not need a particular form to appear. And it is still is a strange phenomena that a man ~~on~~ in his existance as a human being represents life in ~~s~~ so many forms.And that particular question makes it extremely difficult to understand what would happen with death. Because if then the form will die what happens to life when it is, so called, set free? Will it unite or will it stay and will it still appear in a certain form, different perhaps from the body, ~~or~~ but will it continue to have a chance ultimatily to become free? And this, of course, is as a philosophy something that one must try to continue to think about, and at the same time, being sufficently scientifically equipped one is bound to have to verify it, So that the experience will give one the truth and not the theory only. So now it is then a question how can the mind be used for verification of such facts. And if I now consider that what is now my thoughts and I say it is subjective because it is subject to change and there is ~~nothing of~~ not enough permanancy in me to build on that, that is, if I consider the necessity of further growth I have to know where I can start from and that I can consider my foundation on which I wish to build. And religiously it is quite easy to have that kind of a concept if one wants to introduce the possibility of the building of a Soul or that what even is considered in spiritual body and that that what then ultimate aim of man would be that in building his life ~~now~~ as it exists now on Earth continually goes from one ~~fr~~ form to the other until finally freedom is reached for life and that the ultimate aim mystically

explained simply means the unification or the fusion of that what is life ~~of~~ as the totality of all life. But about such things ~~we~~ one can talk a great deal and, of course, each person can have his own opinion. But there has to be something quite fundamental about a verification process because if that is not applicable to every person and that each person must verify and reach the same kind of a truth that kind of a method of course ~~is~~ in the first place is not scientific but also will not help you and for that reason we have to call it objective, because the differences between human beings is based on the differences of their subjectivity but when I say objective it means there is something outside ~~that~~ of all mankind which then could be acceptable to everybody as not being subject to their own subjectivity, That simply it is a word in order to indicate negation of subjectivity but it definitely is a concept for which it is worthwhile to strive, ~~and~~ That if I say that now my mind is subjective I would like to function objectively then the conclusion I must reach is if it could function objectively I would reach the truth and the truth would set me free. Now this may be repitition of ordinary religious terms but I want Truth and Truth must be verified in order to become absolute and I want absoluteness because I want it to be all enduring and I do not want anything later on to come up which takes the working hypothesis away, simply for the sake that I now wish to call it ~~actual matter~~ axiomatic but it does not mean it is because it has not been verified by everyone. But if I can establish a certain form of research which each person can do and then verify and the results are the same then that form of research becomes ~~actualmatic~~ axiomatic and the results become absolute. And this is really the truth, as far as we can see on Earth, that we wish and which enables us, if it exists for oneself as the result of experience, to consider each other as a certain part of life and at the same time become identical and this is really where the whole problem centers. I want my mind to start to function in that way and everything in my mind objects

to it because it has been taught to be subjective on Earth and the conditions on Earth require this subjectivity, because objectivity would mean I am not part of the Earth and I wish to remain on Earth and I want to be considered a man on Earth having a mind of his own and when it is my own it becomes even much more my own when I identify with it. And that therefore the whole functioning of the mind on what we simply call an unconscious state is absolutely useless for the purpose of an absolute x value to build something on that would become permanent. Now if I then am convinced that something of an objective kind, even without being able to define it , is meeded in my subjective mind I will have to find ways and means if how to introduce that and so far I only have the wish and the wish can produce the thought and the thought can give me a concept and the concept can be identified as that what ultimately if it could become reality would assist me in this particular kind of a process but at the same time in order to have the advantage of something existing I have to make it, because it can not remain based ordinary on ordinary imaginary thoughts or even on hallucination. So my problem is now how can I create something that could become permanent for me and for which then I will give it all kinds of names and ~~and~~ where I will assign certain attributes to it so that then it could actually function as something that is of a higher value and that could become a guide. It must take place in this particular problem in the mind as functioning in a certain way and utilizing that what the mind is capable of, ~~Which~~ which is as a mental function the chance of recording facts, That is ~~only truly~~ originally what is meant for a mind to be. Just to have facts which are recorded and the more truthful they are, the more reliable and, of course, also when they are truthful the more per-~~manent~~ manent they will be. But my mind at the present time has been taught not to record facts only but to introduce a little bit with it coming from other parts of myself and ~~x~~ mostly from my fellings. So that not

only the mind by its own limitations is subject to the association in any factor that I receive, but also that my feeling would like to have a little part in it and that immediately when a fact appears there is something in my feeling that starts to ~~x~~ judge it in some way or the other and simply I say I like it or dislike it or disagree or ~~its~~ it is not useful or for some reason or other it reminds you of something else, etc,etc. It becomes completely soiled and it is not a true fact any more and therefore never whatever the mind is doing now can be called a recepticale of objectivity. There~~r~~ are sections in the brain which still can function mentally without being spoiled by the thought process and this is really what I am looking for. That there is something that is still pure enough that can start where all the equipment is mental and where all that kind of machinery can be used for the reception of certain facts and I must safe-guard it now, ~~and~~ that what is functioning in that way is not going to be soiled by that what is around it or even allow any kind of an emotional feeling, or anything that has to do with Feeling enter into the fact itself as recorded. The objectivity then requires that the purity of the reception should be a fact per-se, ~~with~~ no further definition, no classification, only the acceptance of the~~x~~ fact of an object as it is without having any chance to wish to change it, or even to give it a ~~x~~ name or simply to accept it for ~~fir~~ that what it is and whatever the value is is not described only I wish it to exist, because it is on that existance that I have to build the possibility of this ~~which~~ what we now call as an objective faculty-, an "I", that that I actually starts to take on reality, because in the beginning it must be hallucination and imagination, because how can I in a subjective world create anything of an objective value. I may have a wish for it, I even can have in imagination something like a dream that it could exist but ~~that~~ it can never ~~actually~~ become a reality and the only reality that I know about is the existance of myself on this ~~x~~ level where I live on Earth because I'm

not considering other kind of levels as reality I will admit that there must be a reality on the planetary level or the Sun or anywhere else in the universe, but pragmatically I'm only concerned with that what I am now on Earth and I simply call this reality for my mind and if I wish to describe it I say it has a material kind of a form of such and such and a density and it has a certain weight or a mass and it is subject to certain law , particularly the law of gravity which attracts it to the Earth and whatever else I want to describe of the matter of which my body happens to be made. And that I call for myself reality. In an absolute sense I do not know what reality is. I can also say philosophically that reality is only something that is infinite. But then if I say the totality of all things I describe ~~all ready~~ already different parts of that kind of reality whereas if I say reality is infinity then there is no change no even dimension ,no form, nothing whatsoever than just plain existance. So, then, therefore if I'm interested in objectivity I have to use the attributes of objectivity and the only thing I can come up with is the existance of something that is and the acceptance of that what is existing for whatever it happems to be. Then that process of recording could be considered absolute in the sense of intellectual functioning and my difficulty now is, if this is received by this objective faculty which I try to build up and feed and which we now call, for lack of a better word, "I" that then this "I" starting to Work in that sense in so-called observing, but not having the reality of existence starts to function as if it exists in reality. When this takes place there is an observation process going on as a relationship between "I" and that what this 'I' observes and since I'm interested in the truth about myself, and the acceptance of myself as I am and again I dont want to explain why we start with the manifestations of the physical body, but in any event, that is the object of observation and it is exactly that what I call reality. So that the impressions which are

I begin with the observation of myself

sent out simply because the existance of my body exists in accordance with my principles I apply on Earth, that then ~~certain~~ such impressions representing a certain form of energy enter into that ~~which~~ what is the receptical or that ~~which~~ what is recording the facts of my existance and such energy being real as coming from my reality will then be recorded in some kind of a way perhaps like a drum on which certain things are engraved and that by the constant bombardment of ~~some kind of~~ such impressions coming from the reality of myself that what is the drum, first imaginary in existence, must become reality itself. It is quite obivous and it is quite definitely explainable and it surely is not ~~scratching~~ stretching the imagination at all. It must continue to exist in that way because I'm very much used in scientific words to assume certain things as if they exist and then based on that deduce certain formulas and after the formulas have been tested to test them out against a reality, and then come to the conclusion that either my assumption was correct or it has to be corrected in one way or another. I mean there are known facts of how one builds up a working hypothesis and tries to lay actual truth about it. So when this observation process takes place and this "I" is now functioning, it is functioning in an entirely different way from the rest of the brain and now when the rest of the brain is ~~now~~ being fed my ordinary impressions secured through sense organs, and I call that my life in my brain, ~~It~~ it is being maintained by energies. And that what I hope that my "I", in reality now can continue to observe, and as a result of my wish to create "I" constantly under ~~the~~ very difficult condiions something also in the form of energy has to be sent to that kind of entity. And then there is a question; the wish that I want "I" to represent within myself as a desire to Work on myself and that what is needed for the maintaince of myself as a body are of course decisions that have to be made somewhere which one will get

what and how much energy . It is extremely difficult to define where that decision is made, because so far I only have my mind and it is subjective and it is definitley subjective all around the little bit of objectivity and the little bit of objectivity is not strong enough as yet to demand on its own that it wants to receive energy because it's very small and is still dependent on some something somehow outside of this "I" to keep on feeding it. The decision has to be made within me and it has to be made by that what is the strongest of myself in relation to the possibility of what I consider the growth of a man when he once and for all decides that that what is on Earth is not sufficient for him . This particular decision takes place in one's heart. It is not in any other place available because although there are certain sections of the body which are extremely important and which also have high, high kind of food, that is food of a high quality of possibility of being digested, of the kind of food that actually feeds certain organs which are extremely sensitive and for which food has to be prepared as it were in order to match with that which is required; the sensitivity of eyes for instance the sensitivity of olfactory nerves, the sensitivity of brain cells of the solar plexis and heart , the sensitivity of sex cells, all these kind of cells require a very special kind of food which in the digestion process of man simply accumulates by being digested and redigested by different parts and organs of the body whose functioning is to purify food to as high a quality as possible and to eleminate out of it that which is undesirable. But for the purpose now that we have in mind of trying to find food and the decision of how such energies have to be divided I can-not go to the highest form of that what is in my subjective body because it won't know. My sex cells being the highest form of life in me do not know what to do, how to distribute this kind of energy for the formation of the creation. Sex cells only know

about procreation and that is their limit and it is only when something else starts to exist that then sex cells as energy can be made useful for the purposes of Work. But I have to start with something else which is the purity of my heart and my heart in a man has to be the contact of his life by means of which he lives and when he realizes that that what had made him alive may be an act of a higher form of life with which in the beginning he is not familiar but which gradually starts to dawn on him as a relationship of himself with any form which is higher than he is now.

END OF SIDE ONE

Again this is a philsosphical--I wouldn't say assumption. It is a very logical kind of a construction of thought that man can not assume that he exists on earth all by himself as a form of life and that life must have caused existence in the totality of the universe and different places and that the only locial assumption can be and that that what is earth is simply ~~is~~ representing a certain form of crystallization whereas the planet and the sun and all solar systems, the milky way and the rest of the constellations, of course must ~~also~~ continue in their existence also to represent certain forms of crystallization with or without life. It does not matter so much. It is the question of their crystallization. When one says at such forms of life are higher that what we know, all we mean by it is that such forms seem to be freer than we are. That is the experience of earth and human beings is that something of a little bit more ethereal quality also can exist and can be recognized by a human being. That an "I" not only a thoughts and thought forms ~~are~~ or certain forms of concretness in the abstract concepts of the mind but that that what is taking place in what we call in general a feeling and ~~in~~ deepening it we call it an emotional state that that is ~~all ready~~ already a certain form of matter which is not as solid as my ordinary mass of the body. And for that reason that there is that kind of a ~~gradtion~~ gradation possible in man, it simply means that if man could develop and particularly in the direction where the gradation is ~~all~~ already a little bit more refined that then certain heights can be reached where such forms of matter in a less and less dense form could exist and then could contain life and the hypothesis is not at all stupid. Because such actually is the facts verified by many astronomical measurements and the existence which of course we on the earth try to prove of the existence of

of life on plàcnets or even if you could say on the Sun. Or life existing or some form a little bit unknown to us simply goes together with the assumption that if life exists on earth then it must exist everywhere and always. One need not necessarily come to the allegiance about it and assume that there is a God whikd is and who is omniscient and omnipotent and omnipresent but it is again logical to assume that because what else will I put in its place and how can I define the conditons as I find them in my ordinary thought processes and still be satisfied in the logical way because I must know that if I assume that the constellations are always in the same way and that Orion doesn't really change its shape and although there may be a movement of the Polar Star in a certain direction, it is also measured by certain laws. And where will the laws come from simply basing it on the one law of attraction or perhaps has there been in some way or the other a guidance which made such things exist and even if we don't know the reason of the existence of creation simply that what appears to be now seems to be related and one calls simply the relating force between all these different forms as they appear to us. We call that simply God. To what extent it becomes personal, becomes one's personal question and to what extent you want to personify it also remains personal. To what extent each person wants to pray to a higher form of being is also his own affair, but when I consider the possibility of growth, I naturally in the growth want to reach a higher level of being and then it may be necessary to intorduce the concept of objectivity into my subjective world and that then a method describing a path how to reach there must be made available. I can sit and think and I can probably pray from now until doomsday, but

Side 2

M 2489
cc[3]

unless I'm sensitive enough to listen in my conscience for a kind of an answer of what will I do?, What is required of me?, If I say I want to grow towards God and be fused with him. It may be necessary for me to go there and be fused in mysticism and lose everything that belongs to me. It may be possible that certain parts of myself could be purified in such a way that they by themselves will reach a higher level of being. Logically Yoga can give me certain things. Saintliness can give me them. Even Fakir can give me that possibility of the exclusion and loosing the rest of the world in order to live on a higher level of being. But the problem is always can a man reach that or is it only possible for part of the man. Yet it is a mystice only part of his emotion, his desires, His wish for unity, but what is he as a man and all men were created on earth as man. They were not created as animals. They were not created as a piece of brain and they were not created as just having a heart. They were created as a total man with a body in which organs function and still function. The only diffculty is that the organs are not all equally developed. And that the possibility of growth, of course, must be in the direction of the growth, further growth and evolution of that what is feeling and that what is his mind, because his body has already reach the acme of its own and will not grow any further. But that what is feeling and that what is mind still can be changed and can then be augmented and in the changing can take on different characteristics. So when I come down to the wish to maintain myself in 2 direct ways--one for the purpose of the maintenance of myself on earth as a human being, and second the possibility of the creation of something which will help me ultimately to be, transferring if I can, at the

proper time my life to a different kind of ~~method~~ vessel which then can continue to exist in different regions and not any be longer subject to the rules and laws of the earth. and Then I have to have within me something that either is God's word or is in contact with God, or is God Himself. Because I talk about Heaven and I talk about the wish for freedom from the earth, and when I say that Heaven must be within me I must give attention to that kind of a saying "what is really meant by heaven within and where is this Heaven?" "And why don't I know about it?" The search for these kind of things, of course, start out with a sincere wish to remain honest and to try to find within oneself ~~and~~ within all the means that given to one that what is uniform to all man since I can not find it in the world as it is now represented by all kinds of outside behavior, But the more I can grow within myself and reach that ~~which~~ what is the depth of my ~~inner~~ life the more possibility there is of reaching that what is uniform and unique for me and I call it simply my life principle within from where all life in the cells gradually was obtained and distributed in order to make the different cells alive. This we simply call magnetic center. The center of the existence of myself which is attracted to the possibility of all such centers existing and all that what is essentially essence in the forms of life existing outside of the earth or anywhere. And that the search for this, describing it in a certain way naturally in its freedom, is without any dimension and becomes a point and that this point of existence represents within oneself eternity or infinity or whatever other philosophical idea one can have towards it. That what affects my heart is the wish for that form of life to be set free and the decision in my heart is the contact which that life would want to have in relation to what for myself I call my God. It is in the form of prayer, that ~~it~~ is trying to communicate on an ~~emtional~~ emotional basis with that what is higher than I am, that I expect a certain wish to ~~fall~~ Follow then, in accordance with ~~the~~ that wish, a divison of the energies, one flowing in the direction

for the maintenance of myself since I have responsibility on earth and the other for the possibility which is now potential to make actual that what I could become as a man even on earth. And of course what is there in my heart which is strong enough to even make that kind of ~~division~~ decision. What is it that I would have to go through if I consider my heart then as an ambassador receiving information from God above so that then ~~it~~ that could be communicated in some way or the other to my brain and that in my brain I will try to establish these 2 things next to each other, ~~S~~subjectivity in the rest of the brain practically everything and a little bit of something which I would like to have as objective faculty. The decision must be a very serious one and one must be honestly convinced that it is necessary to find out what is meant by objectivity for the sake of one's own life, because if that isn't there everything will fall. The heart will not function in that way, ~~Then~~ there will not be any contact with any form of higher being. There will be no chance whatsoever to be awakened in that sense. There will be no chance that magnetic center ever will be found. And there is absolutely no chance of freedom because as long as that point of existence is not found I will remain bound by space and time, and it will become apparent in all forms of dimesions. My sole aim is that kind of freedom and how to reach it even if it is a long, very long way. It is indication that life, where it is given to me, must have a meaning otherwise ~~sie~~ why could I even continue to wish to live. And if I couldn't have that kind of a belief and it is not in any religious sense, a belief, it is simply that it must give me my conduct for my life the reason ? the reason why I am; otherwise I am a fool or I"m just an animal who

doesn't have to consider such things as yet. I consider this, of course, since it is necessary for my ~~our~~ own equilibrium how can I find out why I am disturbed and confused? Why it is that so much energy seems to flow in the wrong direction, seems to be wasted? Why is it that I am incapable of controlling thoughts or feelings or even activities? Why is it that I am so stupid and ignorant? Why am I so ~~limited~~ limited in my abilities that it take such a long time even to acquire a certain dexterity for my physical body? Why is my mind, every once in a while, so completely closed up so that it will not receive any more or why is it that it is all already so filled with a tremendous amount of saw dust? I can blame all kind of things, naturally, education and all the rest, parents and whatever of this or that that I have been exposed to but what is the use accusing anyone. I am interested in what I am and I want to know what it is that I can work with. So ~~that~~ the purpose for trying to have an objective faculty is the acquistion of knowledge which is truth. So that with that truth something in me is crystallized out which remains forever and ever and on whihh then something can be built, whihh if I can build it correctly also I can remain forever and ever. In order to find this kind of a definition I simply have to use a word what could be eternal for me and that is sould A soul for me as a description is not my body, but it is something that exists because of the grace of the Lord. And that I, as hyman being finding myself on earth under conditions, which surely are not of my making, but certainly with ~~the~~ an intention of trying to free myself, will have to build for my living that what ~~sould~~ should be the house in which eternal life could live, and still be considered as myself. The problem of

fusion with God comes much later. The problem that faces us as human beings, unconscious, is simply how to become conscious--how to become a Man. How to become in equilibrium-in poise, to be able to have a consciousness which really knows the difference and values of everything that I have to meet and can verify in truthfulness that what is experienced, that I can have a conscience which can weigh for me and can tell me what is right or wrong, or what is in the direction for further growth, and what is in the direction for indulging and what is in the direction of death. I have to have a conscience in my life because at the present time civilization and culture make me have a little bit of an ethical conscience and I conform in accordance with whatever is required by the Joneses or by the law as I happen to live in a certain country. But what is really of concern to me is that what is my own as a human being representing life and then I wish my conscience to be the voice of God. To what extent did God exist and to what extent I dare to say I wish to go towards that. Or that I even wish at times that He could be here and tell me or that even the speaking through my conscience can give me then the direction that is right for the sake of absoluteness that is wrong because it detracts and destroys, and that then with that kind of a possibility of a development of a conscienceness and a conscience, a man can actually become a man in acting and fulfilling that what his conscious conscience and conscience will demand of him. This is the will of man. This is as man on earth, a man who Gurdjieff calls harmonious. Harmonious as a balance between all the different things within and not affected by everything from without, then only to place them in a certain relationship to each other so that the poised quality of a

man is not disturbed. So that then the definition of such a man is that he can do because he has a conscience because he has conscienceness and he can do as a result, because he has a will. That is a man~~ner~~, of how an ideal man could be described, and for that reason it belongs now to one's heart, because in the heart that what is breathe, when it is inhaled, that what is inhaled is not only the atmosphere of the earth, when a man starts to change in some way or the other and becomes more open that, what he wishes as breathe to take in must have a little bit of the quality of a higher form and that breath and that what belongs to the man for the building of his second body with his emotions must be on the same kind of a level, the same way as the breathe when it was taken in at the moment of birth helped a young child to ~~develp~~ develop his feeling state, And for that reason that what is the requirement of one's heart is to allow the heart to deepen sufficiently so that it can actually give me a chance of making a decision about the distribution of my time and energy and that it is not only left to the brain because the brain in one way, of course is partial. It is very definitely partial as far as the objective faculty is concerned because it wants more and more and more and the other side of the brain is impartial as far as objectivity is concerned but completely partial regarding its own unconscious state, so I can not leave it to the brain. The brain can not be neutral in~~-us~~ enough. But my emotions can and for that reason my heart is the only way by which the contact with God could exist without having to formulate it, And as the first step the possibility of an emotional step is in line with the development of a man as he would develop that is the completion of what we call emotional body and not as yet the continuation or the beginning even of his intellectual

body which we call soul, so the decision that is based on the wish coming from my heart and then at a certain point in which this heart realizes energies of life being available will then start to direct such energies in the proper direction. Part of it will go to the maintenance of the body in the usual way. It will join with as it is being inhaled. It will join as air is distributed and as air coming into the lungs and helping the lungs in the function regarding blood to help not only the purification but also the circulation of blood to take care of the rest of the body. And the other is that at a certain place like a V in a road there is another road which leads to the possibility of the maintenance of something that has been started in all its smallness. And a wish then wishes such energy to go to the continuation of the existence of "I" and it takes this form, that the wish that I now have, wishes to place my body constantly as an object for observation or as an object of presence to that what is objective and when I say "I" observes my body or I say my body is aware of the existence of "I", I mean the same thing because in the first case it is "I" as an entity observing and you can say it is intellectually as a process of recording. In the second case it is that what is present to me that I as I am now become aware of such presence of "I", that "I' as the creation of me simply means for me the personification ar a crystallization process of that what is a higher form of being now coming and being with me to help me and guide me and to tell me what is right. That is to give me inspiration to wish to continue with my life as it is and that in this creation of "I" my wish has to be constant because if the wish does not exist then "I" will not receive food. It will not get the energy. The "I" does not die. It

disappears for me from my view. There is a cloud that is, as it were, between and that what is the energy as the wish then functions when this "I" wishes to work, or rather that I say I have a wish to wake up, I mean by that I wish to create "I" to be able to become aware of me and accept myself that functions in such a case like the cloud of mist ~~must~~, disapearing, being cut through so that there is a relationship between "I" and "it" and it is myself. For that reason that "I" is so small, for the reason that it is surrounded by enemy territory, for the reason that it is difficult, because only when the wish exists the "I" can remain in existence. For that reason the quantity of energy in the beginning is really not sufficient to maintain it for any length of time. And it is only much later that interference of the other forms of energy for ordinary mental processes can be pushed away a little bit and it depends entirely on the growth of "I" and to what extent this "I" is willing to assert itself. If it is a growth, ~~tis~~ it is subject to changing, subject to becoming stronger, subject to a development so that that what is "I" becomes for me not only a little entity as a couple of cells in the beginning, but gradually starts to function as something that has qualities of its own of which already "I" know that benvolence exists regarding myself because an "I" as life is grateful for the existence as having been created by me in my highest wish. The gratitude for the fact of such life is noticed in "I" by wishing to help me with new and different kinds of wisdom. It is the same for a man, realizing that he is on earth for a certain purpose, starts to be grateful for his existence and every once in a while expresses that in certain words of prayer towards his God thanking Him or being joyful in receiving the grace from the Lord which enables him to live.

It is necessary that you see these kinds of things in relation to each other. It is not just the method that the mind intefers when there is a real wish, it goes quite deep and it also can last because the wish is made up of quality and quantity and it is a product between the two that will determine the intensity of the effort. And therfore when I honestly wish and know I must and when I realize I need it that is if I know that on earth as human being regardless of any kind of an explantion why that simply I find myself not complete as yet, that as long as there is life in me wishing to grow it must take on a certain form and the form will be the creation of something that will give me freedom. And it is exactly there that one starts with Work in the realization of the necessity so that it becomes even more important than the breathe one takes and that after sometime there is a realization that life as it is on earth is not worth so much any more because not only that it is ~~is it~~ repetitious and monotonous, but it doesn't seem to lead anywhere and that after sometime it actually goes down and it disappears more and more in senility and gradually death overtakes the body and that is the end as far as a human being is concerned. And sometimes in thinking about it one doesn"t wish to allow it but one simply says in prayer to God you can not do that to me, because I live regardless of who created me. I know I'm conscious of the fact that I am alive and since I'm honest I want to make sure that that what I am doing is worthwhile and you are not going to take anything away from me, My God, When I wish to live, It doesn't matter that you even don't wish me. It sounds so blasphemous, but it is based on the strength of character

that there is something much more important within a man than only if he sast says a few words and goes to church and admires something that is much more important is the reality of himself and the strange thing is, of course, that when he continues to grow he find that that is his God and not the God of the church and not even the God of the Bible, which he doesn't understand, and not even the messengers from above which he could understand if he had means of understanding. them, but that that what is required for a man is to go through a whole long hard road of a development and purifying himself by the means of the imprints of God above so that then within himself, he will find the reality of his Endlessness. Such are the problems one faces when one wishes to Work. And it is not because it is so extremely difficult. Everything that you start in this direction almost immediately will start to bear fruit. The first step on the road of honesty will give you facts which, of course, are irreputable, but also are facts that you never have to repeat again. You need not repeat an experience when it once has given you the truth and for that reason progress can be made much and much faster, much of our time and energy is spent in needless repetition of all kinds of sayings or feelings or doings and it is absolute nonsense to repeat something that has been said all ready and has become a cliche even for oneself. When one is desirous of growth, one doesn't want to waste any energy. One doesn't want to waste any kind of attempt that leads to a detour or makes one bump his head against a wall. One wants ?, onew wants a wish; one wants ~~swe~~some thing that motivates a person, one wants warmth, joy in that what one wants to do. And the first step immediately will give you an indication of this is meant by freedom and you can start keeping

on verifying from beginning to end the same way as when you are in a little laboratory. You can start from the first day by using a test tube ~~by~~ and putting in water and then a little salt and see by experience that it dissolves. This is the problem that we don't have to go through all kind of theoretical nonsense, that you don't have to discuss how many angels can go on the top of a pin. It is so definite and so simple. You find yourself in life day after day. You find yourself in conditions sometimes not so involved. You remember Work and you try at that time to create an "as if "I" " as if when you walk that "I" could accompany ~~you.~~ It is as if when you stand and you have definitely a posture, perhaps of a certain kind and without describing it, that something in you is aware of you as a body standing in that posture. It is as if when you speak and you hear your voice ~~there's~~ there's a fact of your voice being voiced becomes known to you without having to describe the words, which you happen to utter. It is a question that when one is alive and that impressions come in on you and you start to think and to feel because you digest them that there then are different characteristic movements. You gesticulate, you ~~make~~ make movements with your arms, your head in some way or the other, and when that what is penetrating as an impression starts to affect you, there will be quite definitely an expression on your face. An "I" can become aware of all such movements in general, of all such forms of behaviour and it can simply state the fact that they exist. It can even say they happen to exist because a man happens to be and happens to behave because he is unconscious and because he is mechanical. And there is your starting point for Work.

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You begin , in simplicity, praying to God not to allow you as yet to bite off to big a piece and to start verification in order to assure yourself that it is worthwhile and at the same time to give you encouragement to continue. What will you do this week? What is it this kind of a little question about a surrounding of an objective ~~facility~~ faculty in the midst of a brain that can lead you to if one wants it to a discussion which touches your heart and your conscience and really reaches the level of your being. What is ~~ti~~ it you will want to do with it? To what extent do you actually in this comming week want to verify? What is it that you really wish for your own, for your life? What is it you hope for? What are the ideas you have when you discribe yourself if you could become harmonious? If you could become free; if you could be controlled, ~~af~~ if you could use your voice as it is needed for certain circumstances and in certain conditions with certain people and that your mind can function sufficiently psychologically to understand attractions and detractions and abstractions and all the different associations that take place in the brain and that more over that what one can measure is the depth of one's emotions. And that ~~on~~ in regarding that what others represent that then one will know where the question comes from and how deep or how superficial it is and that at such a time that the wisdom or the ignorance of a question can be answered on the level where he ~~ask~~ asked his question. These are the problems you face in daily life. You are busy your profession engages you. You have to make a living, you have relationships. You have all ready set up tremendous quantities of responsibilities and now in that one introduces a little something that is different and the requirement is to continue with your life as it is. And- to set up something parallel to it without disturbing you not as yet only to accumulate, to gather facts which for you could become useful when you consider the possibility of growth. If man wishes to evolve from this Earth to a higher level of being he will do it by the means

of wish in his heart and as a stepping stone to his Soul. He will build a little scaffold which he calls his Kesdjanian Body in order to give a little more affirmation to that what is needed for the beginningSof a Soul and ultimately to help a man to enter into the Kingdom of Heaven. I hope you will have a good week. I hope you can think and that you can read and that you take the time off which, of course, I believe is important for the furthering and the growth of your inner life and that you may have in the verification of that whatever your attempt may be something that gives you encouragement to continue.

Good night, everybody.

THE END OF SIDE TWO

M 1658 cc1
Group II & III
Sept. 3-1969

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